The first poem that captured the imagination of the people all ver Karnataka was Kuniyonu Bara (come, let us dance). It was this horm that really enablished modern remanda peretry in the minds of the people. in Hen in popular folk-terre metre, hither renamplaged by the leterary world to forget with the technique of the vollage bow exhiberative runsie, its word-magic his here here by restre of its word-magic insimuating music, its word-magic the rivariably adequate rincuritable rhymes and substitute les auto galvaning shythm stands out in the history of our literary wood of Empressing to through a dance trule beginning with shaple and solid sentiments it rever to beight of rhought and feeling - a glorious philosophy of lite reing renew sciously interested conveyed to the heart of the reader, the blend to the nuivery and subfering of human lefe , but in there wellen - an bfort to harmonismone's self was the reviverse, with the wind over vous, with fulls and forests, with vourines and valleys runt thethe, mountain theams and seas. When the is dancing this stately measure is life. when they worry of true? why worry with the huma? why sended the met the auxilets? The came fet undance! come let us sance; Lette me fallen leaves leafing Like the top the but mentaling explains. the sauces the glory of the sauce is accompanied by the lughon of night, and Lays, Eternity were beats the time; lives are the chorus with the strange & grand accompaniment this dance has to proceed. The object they proceed that they have had by means of this is wonderfully clerating, inspering heartening. We jurger, me she was investible. Every, sea substitute of the investible. Every, sea reems to arrune and its enew table, white even when he is above. Hat yeis post he were became the post of the age. the has felt with the people, funifying a emelding

Thing show Copores which has always senilled & inspired the the lo gives to the show the form troopen and downcast of mean and quarrel heart meaning prehere of the town troopen and downcast of mean and quarrel multions of the mation. The against engly our Mother

Brushing your bodies,
brushing the pillars,
leach not within the bodie
whim the mind do not hide
say, say to your Mother!
the house come, we have come
one, I have beget
my shink there cross

with with

In Tutina Chila or she Morsel-Bag the feet has prignantly expersion the econic injuries under which the poor makes are growning. Here is commotion in the temple of Anna Brahma, misny and subtering. Mune out, Accessed and philosophy blownish on one not plat the fact remains that its envisione by referring to one him ment to the foot remains that williams are orthogonal picker with the first world where beens are trull to millions are orthogonal picker with their capacity. Part the fortunate draw brushing, treasure are till to their capacity. Part the fortunate draw brushing, the gods do not me, that is the consequence of the pride of the fride of the drewith. But only he who is hungary can renderstand to again the drewith. But only he who is hungary can renderstand to again.

Shote?
Southy and Employ Brieft
Mank and Alenty holomore
who housed Bag
of the Poor and the Low

Of the Poor and the form

That out of that bag a new voice is taking shape, the voice of revolution.

It is threatening, at is vocaring that at would devous the whole earth,

subverging in the fung everything that is held tracted, every blessed and

coursed it slightheris of the forherate, of the rich of the cultured, she regens

of remetying there social imagnities cere convicingly brought out in

a new process as translated and infinitely thought which

the process as translated and should be seen the feel who

the process as translated and should be should be some and should be should b

of the most inthe to precumently the part of the parts - this root are deep in the roil and his part poems have that vare charm of to green plants and new belown flavers. sait him the influence of English literature les been a tonce, enriching but never missing with his valive colord. tis the voice of the soil, June, simple, dequitied and spontoneous. His Spantoweily is that I spring coming directly out of unseen bed of water under nobatelle of never an arbitical formet highted up by arbitical sights. Head heis average and extraction of head and such as the forms of Kommeda and sights. He to the hear created he own reluide of Enfression. He has closen tolk tune and folk metres and Enough them and taking the rame midium ar the vellage band he has intused nito it his own great imagination and vision. The leaders were bolk times for the weary work were bolk times for the weary work were bolk times for the weary work were bolk times for the ordery. havy were there who somewel at this innovation and strugged and shoulders with intifference. But the really discerning bound has rushe bookinghout man ever them to that have a great as he really is were then a very great host thank not perhaps as great as he really is have seen pulole congregation listening shall bound when he received is posterie in his deep howerful voice. It received as revery he held a magne want to mot ardent a magne want to have also before that even the most ardent discate of hastimality bater of innovation had to submit. Mr. math ventalesa typengan, à great that Mong writer, critie and port hos a make chum comarted that Bendre with like wagician, and a garridiga. True it is re magic of his verse, is something vere, too vare indeed, you listen to It, and you are enchanted. you made not be able to numer its all import, even after reading it a number of himes you may not be able to read get at to its core. Yet every hive you read it

for are enthralled. This I vanish is one of the insential attributes of

securing of morephy, of whom and murke holosoff is eather in process process

of great beelry. has the magic about of.

2542

It is always a pleasure to think whis great poet, the He is great not only as a poet, but alm greast madern Heumann pact, Bendre. a man, an a remiker and as a speaker as a conversationalist. sendentitlet he is ite most brilliant man now alive in Karnstoka and no one com stand i verightle chance of his personality. He spreads light and sweetness when to goes. I great talker, he has theat (whicemuson) genius to keep every one at his ease in any company however large or hetengenous It may be. Many young ving poets get seen inspiration from him the following and never to but the ranget. He is a good of hood of the present depters the following and the latter thanks the following and the following t denterity and always hits the wank. He is the greatest hook of the pressure age not only because he is a very great poet his huiself - we have one or two order breat poets also among us - lost because he is the poet Behr age- The present age in Karnataka, with all its deverse human and varied interest has former of living a glivious mouth prece with for the shiret. He to never the hoste resorts to the drong Tower. We don't be with the wind the heart leads to the laid with teams and is in a lower but the poets to the leads to the life a left run touch the me that they had been a left on last wind are captured their big the a left run touch suffering. Wo please of like, of moseum life a left run touch suffering to the house of like, of moseum life as left run touch by him and he has lent beauty and charmen with ever be has found te fair ming of warmer and of man and his destroy of his personal feelings, his core and baseavernent. Feeling Veerly Herisput . of holitical and social imperhée he has revend litre themses. We patirtises rese salivie, and pringent, biling and devaring at himes his hocky firstry in general is kently and neagranimous. He truly refinescute is the ageold Indian Richi, reting out of his strember, borking before and after create mansions of beauty to every parsenly.

be traged in the comedy the trage con

chawon, and also its breezery and bereavement. hoems light and spenkling, prave and majorho. He rees loves at howevering fundamental, some thing ben more ream even self-almosphion, He rees it are principle underlying all creation. De pour called lave a his vision of love the poets late being taken called lave. I have deep dankness, among devids being takes vings and sources to Kailus. " In the deep dankness, among devids t have a couple dancing. La husband smeared all over with arter the beeplesen looked main tantal all kinds of joigs. The embrued, and swelled beeplesen looked and falling the male on to the plood of danced, the transferry the transferry on him. " seeing the fourth was have been primary born the heart get faithfund, drie way begant shake ferriamental love the minor got faithfund, drie way begants shake Some of his greatest poems deal with the profound from head to Goot !. hought of libe and death. But even here he prefers to adopt the metterds of Handaras, of Shananas and of the jourgamas and Jogis and adapts their folk-metres to quie an adrequote safferning to his own deal. Poems like Sattehittananda, Gangaratharana great hours as respond of vision and imagination. The ideal, the rest enforcession is certainly above the ordinary man, but set it is his soon language, his own outlook freedomentally and test it is his soon language, his own outlook freedomentally and test on makes these poems to near to the soil, hervert, not of any one fruit or produce, but of every threat and every kind of parent of human stands of grant of her covered the stade gamut of human derieurs oferieuce, rejeating nothing and giving to everything a bihard fasted utterance. He is the not inclusively all the poets we have, and it is the quality that makes him the greatest prety morden Kannataka. I have no doubt that we've Karnataka are living in the age of Benire. - bro Kra

But they hope sheak of nonviolence everywhere share are hoople who reage with bury if a cock is killed and challenge you if a to much is reage with bury if a cock is killed and challenge you if a to much is Maughtered. But it does not matter if a man wills is hocked to precess and surfebored. Manin villing hurisalf-and their Warakovedha! Thater than horse-racifies and the is the wording of Kah, the good deep of automach security of 6000 which is the boards of all progress, all culture and civilization a food where the black young dogs he lasts the orthodox and high and progress of all progress of the black young dogs. for the inhuman treatment of the rentouchable, the loss, the homeless, the The young want day was whiring; The Bhalta's mostle was grumbling; the vain was powering she gutter water was blowing. Storm was raging a waning The orphan duy was sour mining. on the Kneshold of that war house warm & hough As stave the dog the Mofile dihe look woodfat are lises to Stood the shalla peching out. As the day chinated the Make make Pravo, Bravo, How brave to the Malla, indes to The Soull come in said the cur Ob again come, I will kell you said the shatla. It'll Wall the said the Bhat There are overy poems like Annavatara of the percent of Good A & Food, Bhomithayiya Chockchilamaga or the First Born of the San Kelasarilladareara ttadri (she song of the unemployed), Rudravelve L'Auta vidhavel or surgoung wow! social criticism, Egystly Adds. His love songs billong to the same genie as the love ronge of the hartle. They come out of the source temperament, the source vicin of the through remarked by tocholdership building and house by a profoundly imaginative this ist with interesty unique and original focus like Ragarathing house because the property of the corne man, In him we find the roop and ecotamic of love, enteres as a costanic of love, enteres as a